

THE JUVENILE INSTRUCTOR.

HOLINESS TO THE LORD.



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NO. 23.

THE CRAWFISH.

HERE we have a good representation of a crustacean resembling the lobster in appearance, and which answers the same useful purpose to man, as food. This creature is known as the Crawfish, or Crayfish, in some places. It is esteemed as a great luxury by many people. We may here see the form of the Crawfish, its articulations, and the fan-like termination of the lower part of the body. This part is used as a kind of paddle, it is composed of five fin-like blades, at the end of each of which there are fine hairs, somewhat like a fine, flat brush, or camel-hair pencil. The tail is used for propulsion in the water, the abdomen being bent and suddenly straightened, so as to force the body along with a jerk. In this respect, the mode of propulsion is similar to that of the shrimp, prawn, and the tiny shrimp-like crustacea so abundant, during the summer season, in our Great Salt Lake.

The Crawfish has been named by naturalists *astacus fluviatilis*; but our tiny crustacean, although so small, has been deemed equally worthy of notice, and has been named by Professor Verrill, *artemia fertilis*. It has been grouped by an equally distinguished naturalist, Dr. A. S. Packard, Jr., among the crabs, shrimps and water-fleas. Only fancy these creatures

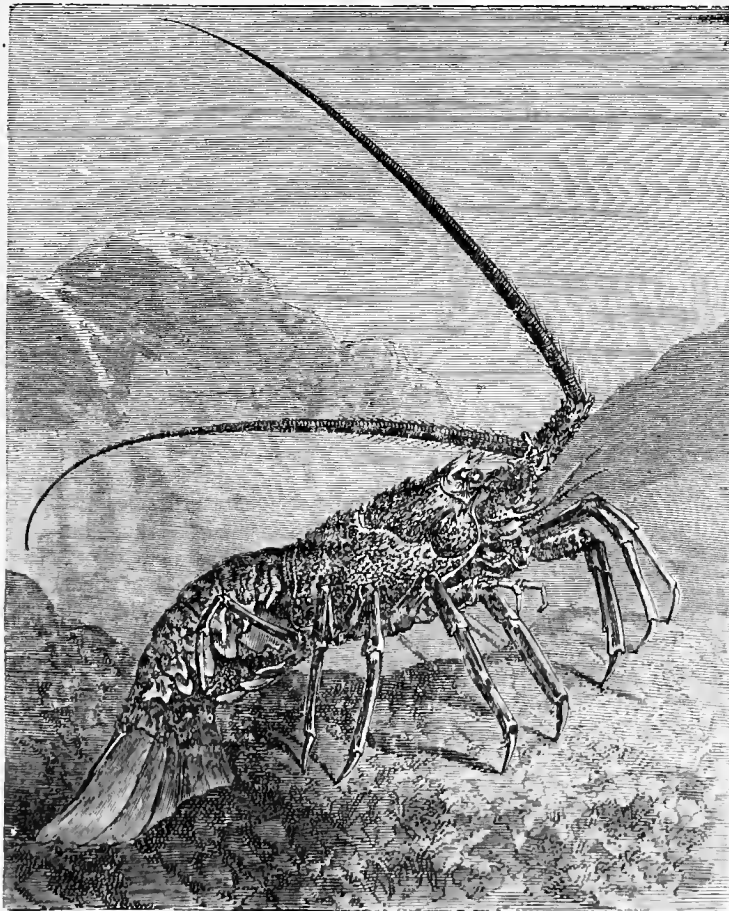
we have canned for us for food—lobsters—being related to such insignificant things as water-fleas! The truth is, there are many things put up for our consumption in cans that are

as closely related to the lower types of life as the lobster family. But the chief object of taking food is to support life—to “eat that we may live,” not to live merely to eat, or gratify the animal nature.

The industries connected with preparing canned fish are of great use to the great family with which we are connected. Tens of thousands of human beings are engaged in different branches of business which are equally for our good as consumers and theirs as producers. Would that this could be said of every article supplied to us. The youth who partakes of the wholesome food, brought here in tins, to preserve it from atmospheric influences, which would render it unfit for human food, is benefited, his body is nourished thereby, for no diet is so excellent as that which is varied by occasional fish-food. But not so with the “tin tag tobacco.”

This is a blight and a curse to its user.

Much could be said about the very curious creatures allied to the Crawfish. There is the “king crab,” or “horse-shoe Crawfish,” of the Atlantic coast. It is covered with a coat



of mail to protect it from injury. In form, this coat resembles a horse shoe, from which it takes its local name. Then it has a long tail, like a sword or pike, with which it moors itself into the sand. The carapace, too, is armed with spikes to prevent attack from fish. This creature has been noticed in this journal before, as the *limulus polyphemus*, but there are always points of interest worth noticing in even the lowest of these creations.

Don't forget, boys, tin cans of shell-fish are good, good to preserve life. "Tin tagged tobacco" is bad, destructive to life; so is tobacco in any form, when used internally.

READING PICTURES.

BY G. M. O.

IN No. 21 we gave an illustration with a few comments upon art criticism. We wish to pursue this theme still further, and in this article endeavor to point out, or draw the attention of the readers of the INSTRUCTOR to, certain items of knowledge necessary before we are fully able to enjoy or pronounce judgment upon a work of art.

When we commenced our school days we distinctly remember the first lesson taught us was how to hold our book. So, going into the picture gallery, the first lesson we must learn is how to look at a picture; that is, where to stand when looking at a picture to see it properly. Now this is always determined by the picture itself, that is, the linear perspective of the picture determines or points out the proper distance from which it should be viewed. So, you see, some knowledge of perspective is necessary, even before we know how to see a picture at the best. A good rule, however, and one generally safe to go by, can always be adopted by those not posted in perspective laws; and that is to station yourself about three times the width of the picture from it. Because artists usually, when drawing their pictures, make their point of distance (more properly the point of station) on either or both sides of the center of the picture, on the horizon line, and it represents the distance of the spectator from the picture. Although linear perspective is founded upon error (upon the supposition that the world is flat; whereas, it is round); still, without following its laws, no one can represent the forms of nature correctly. Aerial perspective, which treats of lights, shadows and the colors of nature, can only be learned by a close observation of nature and the study of chromatics.

Have the patience to practice at home with different sized pictures. Hold a three-inch picture nine inches from the eye, and see how pleasantly and in focus it looks. Then hold it three inches from the eye, and again at arm's length, and see how different it all looks. And from this proof and practice you will learn not to go "smelling" the pictures, or to stand at a disrespectful distance from them, when you go into the picture gallery.

Understanding how to look at a picture, the next thing is learning how to "read" a picture. Now here it requires all our knowledge and exercise of thought and comparison. Without deliberately reading the picture before us we have no more knowledge or idea of it or its intent than we would of a book by simply turning over its leaves. Without the exercise of our knowledge we might pass the real *chef d'œuvre* and go into ecstasies over the worthless daub.

And how shall we read it, supposing it to be a landscape, and that we have laid aside all the technical requisites of the artist, such as the style of "composition," "harmony

of line," "tone," etc., and go at it systematically, beginning with the sky. What do we know about skies? We must know, or should know, that the sky is a portion of the composition before us, and so important and influential as to demand special consideration. Does our picture represent a sky as seen only in fine weather, with a whitish, thready cloud, called the cirrus, penciled in parallel lines across the clear blue? Does it represent the more dense cumulus, towering up from the horizon, indicating approaching rain? Is it the stratus, or "storm fog" of the sailors, the cirro-cumulus, the cirro-stratus, or the pouring rain from the nimbus? How far can our meteorological knowledge assist us in pronouncing judgment upon the picture, as to its falseness or correctness, its worthlessness or excellence? Passing from the sky to distant mountain, how far does it in drawing and color comport and agree with our knowledge of geology? Are the strata and cleavage and curvature correct? Does our botanical knowledge detect no fault in tree or herb? Do we find correct the wave forms curling over the water-worn rocks, and the reflections correctly given in the mirror-like lake? Let us call all our physical and scientific knowledge into play, and going over the picture thus, in detail, we may be able to give an approximate if not a thoroughly correct criticism.

Before pictures containing figures, do not let us say this or that arm or head is poorly drawn, when our knowledge of anatomy is so limited that we cannot tell the number of ribs in our own body.

Understand what I am trying to impress on your minds, study well your books in all the varied branches—geometry, geography, geology, meteorology, botany, etc., and, with your minds well stored, keenly observe nature in all her varied phenomena, and with this storehouse of knowledge you can read pictures truly, fairly and enjoyably. By thus using our knowledge we are able to form our own estimate of the excellence of a work of art, and are not thrown into confusion and doubt, as we would be after reading the two following criticisms, by able art critics, on Raphael's cartoon of "The Charge to Peter."

Haydon, in speaking of the cartoon of giving the keys, says: "At Peter's earnest inquiry whether he was beloved by his master, the reply he received was 'Feed my sheep!' At this simple command, such as seen in this cartoon (picture) were the expressions, the characters, the actions, the grace, the composition, the beauty, the sentiments and scenery which instantly filled the imagination of Raffaele. In the hands of an ordinary painter, what could have been done with 'Feed my sheep?' Could any man have believed that, without the graces of women, any subject could have been made so interesting and delightful as Raffaele has made this? Few but Raffaele have ever done it. None but great geniuses could ever do it, for by none but such can it ever be done. Christ is the first figure which attracts, standing in an unaffected and simple manner, not resting on one leg and throwing the whole behind, like the eternal action of the run of antique figures, but as all men generally stand, when they are not standing to be seen. His expression has a mixture of melancholy and pathos beautifully touching. He is pointing to a flock of sheep, indicative of the text, and to the keys in Peter's hand. St. Peter is on his knees, watching with eagerness the looks of his Divine Master, and listening with an inquiring submission to the utterance of his will. St. John presses forward full of anxiety and affection, his hands up, as if in adoration; his nose, eyes and mouth, motion, action and expression denoting regard, as lovely and as delicate as the

soul of the divine painter who conceived and painted him. He seems to say, 'Do not think I have less love of thee than another. Believe me as intensely devoted, O divine Master, as the Apostle to whom thou hast committed this charge.' Another Apostle by his side seems to lift his hands in rather envious astonishment; the one behind is rather pressing forward towards Christ with affection; the next turns round to his companion with simple wonder and inquiry, and, without speaking, looks with a scrutinizing rigor, first to ascertain what the other thinks by his air, before he ventures an opinion; while the other, with graceful simplicity is holding his robe, and expressing also surprise, but mingled with pleasure. The one immediately behind this last is too far off to comprehend or hear exactly what is passing, and, with his head half drooped, he seems in a breathless mixture of half eye and half ear, to make out as well as he can what is happening in front. Of the remaining three, the hair only of one is seen, and the faces of the two others denote no particular emotion. This skilfully exhibits the interest dying away, as it were, the further it is removed from the cause of excitement. The boat, too, shows that they have just been fishing, and have just landed. Every bit of wood, line of ground, town, house, tree or drapery is introduced—so contrived as to have the appearance of being the natural consequences of natural causes, independently of all art or management." (*B. R. Haydon's lecture*).

"They had gone back to their daily work, thinking still their business lay net-wards, unmeshed from the literal rope and drag. 'Simon Peter said unto them, I go a fishing. They say unto him, We also go with thee.' True words enough, and having far echo beyond those Galilean hills. That night they caught nothing; but when morning came, in the clear light of it, behold a figure stood on the shore. They were not thinking of anything but their fruitless hauls. They had no guess who it was. It asked them simply if they had caught anything. They said 'No.' And it tells them to cast yet again. And John shades his eyes from the morning sun with his hand, to look who it is; and, though the glittering of the sea, too, dazzles him, he makes out who it is at last; and poor Simon, not to be outrun this time, tightens his fishers' coat about him and dashes in, over the nets. One would have liked to see him swim those hundred yards and stagger to his knees on the beach. Well, the others get to the beach, too, in time, in such slow way as men in general do get, in this world, to its true shore, much impeded by that wonderful dragging the net with fishes, but they get there—seven of them in all. They sit down on the shore face to face with Him, and eat their broiled fish as He bids. And then, to Peter, all dripping still, shivering and amazed, staring at Christ in the sun on the other side of the coal fire—thinking a little perhaps of what happened by another coal fire when it was colder, and having had no word once changed with him by his Master since that look of His. To him so amazed, comes the question, 'Simon, lovest thou me?' Try to feel that a little, and think of it till it is true to you; and then take up that infinite monstrosity and hypocrisy—'Raphael's Cartoon of the Charge to Peter.' Note first, the bold fallacy—the putting *all* the Apostles there, a mere lie to serve the papal heresy of the Petrie supremacy, by putting them all in the back ground while Peter receives the charge, and making them all witnesses to it. Note the handsomely curled hair and neatly tied sandals of the men who had been out all night in the sea-mists, and on the slimy decks. Note their convenient dresses for going a fishing, with trains that

lie a yard along the ground, and goodly fringes, all made to match an Apostolic fishery costume. Note how Peter, especially, (whose chief glory was in his wet coat, girt about him, and naked limbs) is enveloped in folds and fringes, so as to kneel and hold his keys with grace. No fire of coals at all, nor lonely mountain shore, but a pleasant Italian landscape, full of villas and churches, and a flock of sheep to be pointed at; and the whole group of apostles, not around Christ, as they would have been naturally, but straggling away in a line, that they may all be shown. The simple truth is, that the moment we look at the picture, we feel our belief of the whole thing taken away. There is visibly, no possibility of that group ever having existed in any place, or on any occasion. It is all a mere mythic absurdity, and faded concoction of fringes, muscular arms, and curly heads of Greek philosophers."—(*Modern Painters, Vol. III, page 54, John Ruskin.*)

Biography.

JOSEPH SMITH, THE PROPHET.

(Continued.)

ON the 6th of April, 1843, a General Conference of the Church was held, and Joseph asked the Saints if they were satisfied with himself as the person to preside over the whole Church. He did not crave power merely for its own sake. He acted in the capacity of President because God had called him; and while he filled the position he earnestly desired the love and confidence of God's people. He did everything that a man could do to secure the good feelings of the Church. Sidney Rigdon's conduct during these days was such as not to satisfy him. He acted in such a manner that Joseph could not have genuine confidence in him, or have that fellowship for him which it was natural he should desire to feel for one of his counselors. His feelings respecting Sidney Rigdon's course probably made him more desirous of learning from the Saints how they felt respecting the First Presidency of the Church. It was a great cause of strength to him, as it is to every man filling a high and responsible station, to know that the prayers of the people ascended to God in his behalf, and that they had confidence in him that he was trying to magnify his office.

"If," said he, "I have done anything to injure my character, reputation, or standing, or have dishonored my religion by any means in the sight of angels or in the sight of men and women, I am sorry for it; and if you will forgive me, I will endeavor to do so no more. *I do not know that I have done anything of the kind. But if I have, come forward and tell me of it.* If any one has objection to me, I want you to come boldly and frankly and tell me of it; and if not, ever after hold your peace."

Shortly after this (April 16th) Joseph, having heard of the death of Elder Lorenzo D. Barnes, while on a mission in England, preached on the subject of the resurrection. Some extracts from that are so very interesting and contain so much instruction on that doctrine which we would like the children to understand, that we insert them:

"When I heard of the death of our beloved brother Barnes, it would not have affected me so much if I had had the opportunity of burying him in the land of Zion.

"I believe those who have buried their friends here, their condition is enviable. Look at Jacob and Joseph in Egypt, how they required their friends to bury them in the tomb of their fathers. See the expense which attended the embalming and the going up of the great company to the burial.

"It has always been considered a great calamity not to obtain an honorable burial; and one of the greatest curses the ancient Prophet could put on any man was, that he should go without a burial."

"Would you think it strange if I relate what I have seen in vision in relation to this interesting theme? Those who have died in Jesus Christ may expect to enter into all that fruition of joy, when they come forth, which they possessed or anticipated here.

"So plain was the vision that I actually saw men, before they had ascended from the tomb, as though they were getting up slowly. They took each other by the hand, and said to each other, 'My father, my son, my mother, my daughter, my brother, my sister.' And when the voice calls for the dead to arise, suppose I am laid by the side of my father, what would be the first joy of my heart? To meet my father, my mother, my brother, my sister; and when they are by my side, I embrace them, and they me.

"It is my meditation all the day, and more than my meat and drink, to know how I shall make the Saints of God comprehend the visions that roll like an overflowing surge before my mind.

"Oh! how I would delight to bring before you things which you never thought of! But poverty and the cares of the world prevent. But I am glad I have the privilege of communicating to you some things, which, if grasped closely, will be a help to you when earthquakes bellow, the clouds gather, the lightnings flash, and the storms are ready to burst upon you like peals of thunder. Lay hold of these things, and let not your knees or joints tremble, nor your hearts faint; and then what can earthquakes, wars, and tornadoes do? Nothing. All your losses will be made up to you in the resurrection, provided you continue faithful. By the vision of the Almighty I have seen it."

Upon suitable occasions Joseph took great pleasure in witnessing the evolutions of the Legion, of which he was the Lieutenant General. Martial exercises gave him great pleasure, and had occasion required he would, without doubt, have made a very superior General; he appeared to possess every needed qualification. On May the 6th there was a great review of the Nauvoo Legion on the parade ground east of Nauvoo. Joseph reviewed the Legion and expressed his admiration at the perceptible improvement there was in the discipline, evolutions and uniform. He felt proud to be associated with such a body of men, who in point of discipline, uniform, appearance and a knowledge of military tactics, were one of the strongest defences of the State of Illinois and a great bulwark of the western country. He addressed the Legion, and among other things said: "When we have petitioned those in power for assistance they have always told us they had no power to help us. When they give me the power to protect the innocent, I will never say I can do nothing for their good; I will exercise that power." His great heart burned within him at the thought of the oppressions which himself and brethren had endured in this land of liberty, for the redemption of which from tyranny, their fathers had fought. If he had had the power, oppression would have ceased in the land, and all who were disposed to do right would have had freedom.

In passing through Carthage on his return from a preaching mission to Ramus he dined with Judge Stephen A. Douglas,

who was there holding court; this was on May 18th, 1843. After dinner, Joseph, at the Judge's request, occupied three hours in giving him a minute history of the persecutions of the Saints in Missouri. The Judge listened attentively, and spoke warmly in condemnation of the conduct of Governor Lilburn W. Boggs and the authorities of Missouri, and said that any people who had acted as the mobs of Missouri had done ought to be punished. Joseph, in conclusion, said:

"I prophesy, in the name of the Lord God of Israel, unless the United States redress the wrongs committed upon the Saints in the State of Missouri and punish the crimes committed by officers, that in a few years the Government will be utterly overthrown and wasted, and there will not be so much as a potsherd left, for their wickedness in permitting the murder of men, women and children, and the wholesale plunder and extermination of thousands of her citizens to go unpunished, thereby perpetrating a foul and corroding blot upon the fair fame of this great republic, the very thought of which would have caused the high-minded and patriotic framers of the Constitution of the United States to hide their faces with shame. Judge, you will aspire to the Presidency of the United States, and if you ever turn your hand against me or the Latter-day Saints, you will feel the weight of the hand of the Almighty upon you; and you will live to see and know that I have testified the truth to you, for the conversation of this day will stick to you through life."

A portion of this prophecy respecting our country and the State of Missouri, has been fulfilled, and the rest will be. But Joseph's words to Judge Douglas have been fulfilled to the very letter. Douglas did aspire to the Presidency of the United States, and he did use his influence against the Latter-day Saints thinking that he could gain popularity by so doing, but he miserably failed. He was deserted by his own friends, and died a disappointed man.

In a discourse which Joseph delivered May 21st, 1843, to a large congregation, he said, in speaking of the three glories which he had seen, that he could explain a hundred fold more than he ever had of the glories of the kingdom manifested to him in the vision, were he permitted, and were the people prepared to receive it. His mind was full of knowledge to impart to the Saints, and all his teachings were accompanied by great power. On the 26th of that month he gave his brother Hyrum and President Brigham Young and Elders Heber C. Kimball and Willard Richards and Bishop N. K. Whitney and some other brethren, their endowments, and he also gave them instructions in the Priesthood and on the new and everlasting covenant. This was a joyful time to him and the brethren. It was a great relief to him to be able to bestow these blessings upon his brethren—faithful men, whom he had tried and proved, and who had never deserted him nor flinched in the hour of temptation and danger. He felt that the responsibility and care no longer rested upon himself alone. He had bestowed upon them the keys of the priesthood, the same that he himself, held; and whatever might happen to him there were others now who had the authority to step forth and build up the kingdom of God on the earth and to perform all the ordinances thereof.

(To be Continued.)

THE HONEY GUIDE—Livingstone says the bird called the honey guide flies from tree to tree in front of the hunter, chirruping loudly, and will not rest till he reaches the tree. Then he keeps quiet till the honey is out, when he feeds on the broken comb left around.

THE GOSPEL PRINCIPLES.

BY DANIEL TYLER.

THE RESURRECTION.

BUT some man will say, How are the dead raised up? and with what body do they come?" (1st Cor., xv., 35).

Some professed Christians answer the above question by saying that the body goes down into the grave and the spirit ascends to God, after which, if the party was righteous, it remains on the right hand of God to all eternity, singing praises to Him, ceasing only long enough on the great day of judgment to hear the plaudits of welcome. While, on the other hand, the wicked, including all except religious folks, no matter how moral, honorable, benevolent or good, must, as soon as the spirit leaves the body, be cast into a lake burning with fire and brimstone, there to remain eternally, except during a period just long enough to hear the awful sentence to return to the same dreadful lake, and be perpetually burning, but never consumed. While others believe that when Christ comes to reign on the earth a thousand years, the spirits of the righteous will receive bodies similar to our mortal bodies—out of the same kind of material, but not the same bodies.

Were we to tell you all the different conflicting views of this wicked, perverse generation of pretended Christians we should have no room or time to tell you the facts in the case.

Well, then, "With what body do they come?" Joseph Smith said they would come with the same body they had here, in all of its parts except the blood. To all Latter-day Saints, that should settle the question, once for all. But as there are some who read the JUVENILE INSTRUCTOR who are not Latter-day Saints, and that our youth may be prepared to answer those not of our faith, I will quote a few passages from the old scriptures, which are also corroborated in the new.

St. Paul, in the same chapter from which we have quoted, comparing the spirit to the germ of grain, says, "God giveth it a body as it hath pleased him, and to every seed his own body." In other words, each spirit, no matter whether of man, of beasts, of fowls or of fishes, will receive its own body in the resurrection. The different elements comprising the different kinds of flesh will not be amalgamated. It will be observed that although the Apostle mentions the body, he nowhere mentions the blood; in fact, no part of the scriptures indicate that blood, which is the life of the mortal body, will be restored in the resurrection. But they do say that "flesh and blood cannot inherit the kingdom of God." It is nowhere written that neither flesh nor blood can enter into that kingdom. That is to say, flesh with the blood cannot enter. They must be separated. Jesus, who is the type of the resurrection, had His blood shed for the sins of the world, yet He arose with every component part of His body except blood, as He said to His disciples, "handle me, and see: for a spirit hath not flesh and bones, as ye see me have." The prints of the nails will still be visible in His hands and feet when He appears on Mount Olivet to deliver the Jews in the last days. In answer to their inquiry, He will say, "These are the wounds with which I was wounded in the house of my friends." Perhaps some will say all that might be, as His body never decayed or saw corruption. If Jesus was a pattern of the resurrection, as we have indicated, this would make no difference. To show that the same rule holds good with decom-

posed bodies, we will refer you to the 37th chapter of Ezekiel. Ezekiel saw in a certain valley a great quantity of bones which he says were very dry. How long they had been bleaching we are not told, but the flesh and sinews were gone from off them. After informing us that he had been commanded to prophesy unto them, and promise them life, the prophet says: "So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh came upon them, and the skin covered them above: but there was no breath in them. Why is the qualifying adjective *the* so often repeated—the bones, *the* sinews, *the* flesh, *the* shin? The answer is plain. It is that there may be no mistake as to whether the bones, sinews, flesh and skin were the same that the individuals had before they were slain or died a natural death. This is doubtless done to remove the last doubt from the minds of those who believe in the revelations of God to man.

Should there be any who still doubt, the Lord tells them in the same chapter that when He brings them out of their graves and places them in their own lands, they shall know that He spoke it, and performed it. He says He will put His spirit in them and they shall live. Thus, you see, instead of having blood in their bodies they will be filled with spirit.

ANECDOTE OF DR. MURRAY.—The following anecdote is told of the late Dr. Murray, who pursued his collegiate course at Williamstown, during the presidency of that acute and accomplished critic, Rev. Dr. Griffin. In his fourth year he was brought into more immediate contact with the venerable president, whose duty it was to examine and criticise the written exercises of the graduating class.

Dr. Murray, when a young man, and even to the day of his last illness, wrote a free, round and beautiful hand, and his exercise at that time, which was to undergo the scrutiny of this venerated preceptor, had been prepared with uncommon neatness and accuracy. Dr. Griffin was accustomed to use a quill pen with a very broad nib.

Introduced into the august presence, young Murray, with becoming diffidence, presented his elegantly-written piece for the ordeal. The discerning eye of the president passed quickly over the first sentence, and, with a benignant look, he turned to his pupil, and said, in his peculiar way:

"Murray, what do you mean by this first sentence?"

Murray answered, blushing:

"I mean" so and so, "sir."

"Then say so, Murray," but at the same time he drew his pen through line after line, striking out about one third of it. Having carefully read the next sentence, the venerable critic again inquired,—

"Murray, what do you mean by this?"

He tremblingly replied—

"Doctor, I mean" so and so.

"Please just say so," striking out again about one-half of the beautifully-written page.

In this way, with his broad nib, which made no clean mark, he proceeded to deface the nice, clean paper of the young collegian, so that, at the close of the exercise, the erasures nearly equalled all that remained of the carefully-written manuscript.

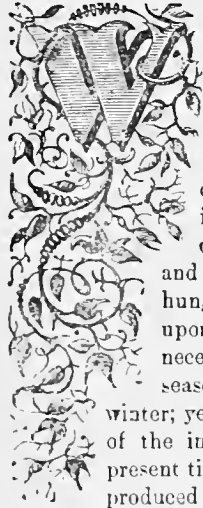
This trying scene was not lost upon young Murray. He considered it one of the most important events of his college course. It taught him how to think and write concisely; and when he had anything to say, to say it in a simple, direct and intelligible manner.

The Juvenile Instructor.

GEORGE Q. CANNON, - - - - - EDITOR.

SALT LAKE CITY, DECEMBER 1, 1878.

EDITORIAL THOUGHTS



We are now entering upon the winter season, the season which, of all others, is regarded with dread by many thousands of people in this and other countries. To the very poor among the earth's inhabitants, winter, with its icy barriers, presents a dreary prospect. The season is associated in their minds with want of work, and a consequent want of food, clothing and fuel, and in many cases want of homes. Cold and hunger stare them in the face. To depend upon the cold charity of the world for all the necessities to sustain life is a hard lot at any season of the year, and especially so in the winter; yet this is the condition of quite a proportion of the inhabitants of almost every nation at the present time. War and preparations for war have produced this result in some parts, failures in business in others, conflict between labor and capital in others, and in some places it is caused by loss of crops. Our readers have learned, through the reports of the Elders, of the suffering that has existed in Wales during the past year, in consequence of the people being thrown out of employment. A similar experience may be looked for in many other parts during the next few months. Hunger and cold and oppression will drive men to deeds of violence, and we may expect to hear of an increase of these, which already prevail to an alarming extent throughout the civilized world. How different to all this is the condition of the Latter-day Saints in the valleys of the mountains! They have no reason for apprehensions at the approach of winter. There is probably no community in the world so highly favored in this respect as they are.

Although inhabiting a rigorous climate, they have, through the blessing of the Almighty, been enabled to provide themselves, generally with comfortable homes, with food and with clothing; so that there need be no suffering in their midst.

It is probable that many of our readers, so far from feeling any forebodings at thought of winter, even regard it with pleasant anticipation. The long winter evenings and the respite from labor which the cold weather brings to many, afford facilities for pleasure that are not found at other seasons of the year. For this reason they feel to hail the advent of that season with joy, which, to others less fortunately situated, brings only sorrow and dread. Without wishing to lessen in the least the feelings of pleasure our readers may have, we would like to impress upon their minds the necessity of showing gratitude to God for His favors. That the Almighty has greatly blessed the Saints should be apparent to all of them. They can show their gratitude to Him in no way better than by making a wise use of the means He has given them: devoting whatever may be necessary of the same to the building up of His Kingdom, and helping those who are in want. This should apply to the use of our time as well as to that of worldly goods. Our time is not ours to spend wholly in pleasure, although pleasure and recreation are necessary in their place. A portion of the leisure time that winter brings should be

occupied by our young readers in the improvement of their minds, in qualifying themselves for future usefulness. Those who fail in this are likely to grow up drones in the hive. If they waste their time in frivolous pursuits they will have to pay for it, with interest, later in life, in regrets and loss of advantages.

The Mutual Improvement Associations organized among both sexes throughout our Territory offer excellent facilities for the advancement of the youthful Latter-day Saints. Through the medium of such associations the energies and efforts of the young people may be directed in that course which will produce the best results. We trust that our readers will avail themselves of all such benefits, that they will not in the future have cause to look back with regret upon misspent lives.

THE next number issued will close Volume Thirteen of the INSTRUCTOR. We hope our patrons will lose no time about renewing their subscriptions. We confidently expect all our present subscribers to continue to favor us with their patronage, and hope for a great increase of circulation. We intend to enlarge the INSTRUCTOR early in the coming Volume to SIXTEEN PAGES, AND ALSO BIND EACH NUMBER IN A COLORED PAPER COVER. In contemplating this we have to calculate on greatly increasing the circulation, to cover the additional cost. This can easily be accomplished if our present patrons will only renew their own subscription as soon as possible, and aid us, with their influence among their friends and neighbors, to secure others. We appeal to our patrons to do this, and promise on our part to do our utmost to make the paper all that any journal should be that has for its object the spread of truth, and the moral and intellectual advancement of its readers. The subscription price will remain unchanged.

A WISE JUDGE.—A certain merchant left in his last testament seventeen horses to be divided among his three sons, according to the following proportion:—The first was to receive half, the second one-third, and the youngest a ninth part of the whole. But, when they came to arrange about the division, it was found that, to comply with the terms of the will, without sacrificing one or more of the animals, was impossible. Puzzled in the extreme, they repaired to a Cadi, who, having read the will, observed that such a difficult question required time for deliberation, and commanded them to return after two days. When they again made their appearance, the judge said, "I have considered carefully your case, and I find that I can make such a division of the seventeen horses among you as will give each of you more than his strict share, and yet not one of the animals shall be injured. Are you content?"—"We are, O judge," was the reply. "Bring forth the seventeen horses, and let them be placed in the court," said the Cadi. The animals were brought, and the judge ordered his groom to place his own horse with them. He bade the eldest brother to count the horses. "They are eighteen in number, O judge," he said. "I will now make the division," observed the Cadi. "You, the eldest, are entitled to half; take then nine of the horses. You, the second, are to receive one-third; take, therefore, six. While to you, the youngest, belongs the ninth part, namely, two. Thus the seventeen horses are divided among you; you have each more than your share, and I may now take my own stead back again." "Mashallah!" exclaimed the brothers, with delight, "O Cadi! your wisdom equals that of our lord, Suleiman Ibn Daood!"

Curiosities in Human Food.

OUR series of articles upon this subject was temporarily discontinued some months since, owing to a want of data to continue according to the plan adopted, of first going through the curious customs of the civilized races and then following with those of the nations less advanced in civilization. Failing in several attempts to procure the desired data in this and other countries, we have concluded to proceed with the subject without following the system at first intended.

bracket which supports the nest, is composed of a glutinous, ransparent substance, deposited from the bird's mouth. Of the exact nature of this substance there is a diversity of opinion. Some claim that it is of vegetable origin, and one writer of note states that he has tested it and found it to be "identical in flavor and consistence" with the edible Irish moss, or carra-geen. Others advance the theory, which is most likely the correct one, that the substance is of animal origin, in fact, that it is simply the saliva of the little birds in a dried condition. It is said that "if one opens the animal's stomach about the time of building, it is found to contain insects, but no vegetable matter; moreover, in all species of the family of swifts, the



There are many curious features about the Chinese manner of living, some of which we have alluded to before. We will have to be content in the present chapter with describing one of their articles of food, which our picture will help us to illustrate.

There is a species of esculent swallow which inhabits the coasts of the Southern Archipelago. It makes its nest on the roofs of caverns or against the precipitous walls of cliffs, somewhat after the manner in which the swallows of this country build theirs under the eaves of houses, though of an entirely different material. The nest, or, more properly speaking, the

crop is wanting. Dr. Bernstein has found that at that season the salivary glands under the tongue are enormously developed. On opening the bill, they are seen as two large swellings, one on either side, and these chiefly supply the material in question. They secrete a viscid mucous substance, like a concentrated solution of gum arabic, which can be drawn out of the mouth in long threads; and in the air it soon dries, and is found to be the same as the bracket material."

But what has all this to do with the question of food? our little readers may ask. Simply this: that in China the most

dainty luxury in the way of food that money can purchase is a kind of soup made from the nests of these little birds. In Canton, whole streets are occupied by shops devoted to the sale of birds' nests, and it is estimated that a million and a half dollars are annually expended by the Chinese for the purchase of this luxury. There are different grades of this delicacy. The best is the first nest of the season, which is of a creamy whiteness. This sells for twice its weight in silver. When robbed of its first nest, the little swallow builds again, the gluten this time being less transparent and more mixed up with grass sticks and feathers. This constitutes the second grade, while the third nest built is the most inferior, and, being comparatively worthless, the bird is sometimes allowed to keep it. The import of birds' nests to Canton alone is set down at 168,000 pounds. We may reckon on fifty nests to the pound, for they are very small, which would make 8,400,000 nests, or the product of 2,800,000 pairs of birds, counting on three pluckings.

The manner of collecting these birds' nests is thus described: "None but those accustomed to the dangers it offers can pursue the occupation of collecting these nests; for they are only approachable by a perpendicular descent of many hundred feet over a sea rolling violently against the rocks. When the mouth of the cave is reached, the perilous task of taking the nests must be performed by torch light, by penetrating into the recesses of the rock, where the slightest slip would instantly prove fatal to the adventurers, who can see nothing below them but the turbulent surf, making its way into the chasms of the rocks. The high price given for these delicacies is, however, a sufficient inducement for the gatherers to follow this dreadful trade.

"The plucker, with nothing on but a cloth round his loins, and with a knife and a netted bag at his side, takes his place on a stage (of two crossbars) fastened to the end of a rope, and is let down against the face of the precipitous rock. With the left hand he grasps the rope; in the right hand has a rod, with which he holds himself as far as possible from the rock. Thus he descends, often several hundred feet, amid the roar of the breakers and the swarming of innumerable birds. When he has come opposite a swallow hole, he makes a signal, and the lowering is stopped. He now sets himself swinging—and here follows the most dangerous part of the operation—gradually increasing his width of swing, till he thinks he will be able to leap off into the hole, and find foothold on a part of the rock which he has previously noted. Should the venture fail, death is certain. The man has generally a thin cord fastened round his body, connected with the rope, so as to enable him to pull the stage to himself again. Sometimes, though rarely, this breaks, and then there is nothing for it but to make a bold spring out towards the dangling stage. But so fearless and practiced are the men that they generally accomplish this fearful leap successfully, even when laden with their booty. When the plucker has got safely into the hole, he cuts off the nests with his knife, and puts them in his bag; for those high up, he uses the rod with the knife fixed to the end of it. The operation demands great address, the slippery rock, perhaps, hardly affords standing ground, and the man will cling with hand and feet to the little cracks or projections, while the alarmed birds flit to and fro in the gloom, and the tumultuous water beneath flashes with phosphorescence. The plucker, however, knows his work; and when he is sufficiently laden, he draws the stage towards himself, mounts it and is pulled up by his companions. Thereupon, another repeats the operation."

An immense amount of washing and assorting is bestowed upon these nests before they are ready for market. The fines

quality is sent to Peking for the Emperor's table, which is always supplied with the delicacy. The best sold in the markets costs \$25.00 to \$30.00 per lb. The second quality is about half that price. The nests are dissolved in water and eaten as soup, or made into a delicious jelly. In either way it is highly spiced and made quite palatable. The Chinese consider it very nutritious and stimulating, but a recent analysis by Professor Troschel shows that it is not specially nourishing, and differs but little from any other animal saliva. So that our Mongolian friends pay very dearly for a luxury that is of no intrinsic value.

"BROTHER OF JARED."

THE Book of Mormon gives us a very interesting, though brief, history of the Jaredites, the first colonists of this continent. Throughout the early part of that history one person figures more prominently than any others. He acted as revelator for the people, and was blessed with such great faith that he not only conversed with the Lord, but saw him in His spiritual body. In fact, he was the first mortal man to whom the Lord Jesus Christ ever revealed Himself. He was also informed by the Lord that, on account of his knowledge of the things of God, he was redeemed from the fall and brought back into His presence. And the Savior ministered unto him, and showed him "all the inhabitants of the earth which had been, and also all that would be; and he withheld them not from his sight, even unto the ends of the earth." Yet, strange to say, the name of that remarkable man, who was so highly favored of the Lord, is not given to us in all that history. He is mentioned only as "the brother of Jared," and the reader is left to wonder, as probably every thoughtful reader of the book has done, why the name was suppressed.

Upon this subject, we have received the following communication from Brother Wm. Jefferies, of Grantsville:

"I have read Brother J. A. Little's article, 'The Jaredite Colony to America,' published in No. 18, current volume, of your valuable INSTRUCTOR. In it he says, speaking of the brother of Jared, 'for some reason his name does not appear in the history of the Jaredites, known as the book of Ether;' and, no doubt, he queries, 'why?' as I have done many times years ago, and, probably, as many others have done.

"I had read of the arrival of the Jaredites at the 'great sea which divided the lands;' that 'they pitched their tents;' and that 'they called the name of the place Moriancumer;' and I had inferred therefrom that it would be natural and proper for them to honor the place with the name of the mighty man of God, who communed with the heavens, and who had safely led them thus far; but this was not sufficient to satisfy me upon this point. Subsequently I was looking through the second volume of the 'Times and Seasons,' and, on page 362, I found the following sentence, written by Oliver Cowdery, in his sixth letter on the 'Rise of the Church;' 'It is said, and I believe the account, that the Lord showed the brother of Jared (Moriancumer) all things which were to transpire from that day to the end of the earth, as well as those which had taken place;' and, feeling satisfied that Brother Cowdery had learned it correctly, or he would not have caused it to appear in such an unqualified, though parenthetical, manner, I have since believed it to be as given above.

"What say you, Mr. Editor? Is not the above good ground for belief? Further, is it not positively correct?

In reply to Brother Jefferies we will say that we are not aware of the name of the brother of Jared ever having been published except in the single instance which he cites. It has been stated, however, (and we have no reason to doubt it) that the prophet Joseph Smith made known the name in

question. It is certainly true that many persons, born in the Church and now living in this Territory, have been named after or in honor of, the great man—Mahonri Moriancumer.

BOOK OF MORMON SKETCHES.

BY J. A. LITTLE.

THE Book of Ether gives no date of events, but we can form some idea of about the time that the principal events of its history occurred. The colony of Mulek left Jerusalem 589 years before Christ, for America. They first landed in North America. (see page 404 Book of Mormon) and afterwards journeyed to the land of Zarahemla, in the northern part of South America, where Coriantumr, the last king of the Jaredites, died, after living with them nine moons (see page 140 Book of Mormon.) It is probable that not many years elapsed between the departure of Mulek from Jerusalem and the destruction of the Jaredites. This supposition would give 1658 years for their existence as a people. From the brother of Jared to Coriantumr, their last king, inclusive, was thirty generations. This would make an average Generation about fifty years and three months. Thus, by keeping in mind the number of the generations from Jared we may approximate to within fifty or seventy-five years of the occurrence of an event; excepting errors of received chronology.

In course of time, Jared and his brother died; doubtless after a long life of labor to accomplish the purposes of God concerning them and their children. Orihah proved to be a good king and reigned a long time. His son Kib succeeded him. When Corihor, the son of Kib, was thirty-two years old he rebelled against his father, and went and lived in the land of Nehor. There he raised a large family of sons and daughters, and with the aid of their influence, drew many people after him. He collected an army, attacked and defeated his father in the land of Moran, and took him prisoner. Kib and his people remained under the rule of Corihor until he was very old. He had a son born to him in his old age called Shule. He became a mighty man in strength and judgment. He obtained ore from a hill, called Ephraim, from which he manufactured steel, and made swords for his followers. He then returned to the land of Nehor, defeated his brother Corihor, and restored the kingdom to his father. Thus we see the prediction of the brother of Jared, that the appointment of a king would lead to civil wars and captivities, began to be realized in the reign of the second king.

The history of these rebellions and captivities makes much of the limited history we have of the Jaredites. In the reign of Shule, the fourth king, the people had become quite wicked, and prophets appeared, warning them of destruction unless they repented. Some of the people persecuted these prophets, but Shule, who was a good man, defended them. Through their preaching a reformation was brought about among the people, and they were again blessed with prosperity. Shule was succeeded in the kingdom by his son Omer. Jared, the son of Omer, rebelled against him and dwelt in the land of Heth. By cunning and flattery he gained half of the kingdom, made war on his father, defeated him and kept him prisoner half his days. Two sons of Omer, Esom and Coriantumr, raised an army, defeated Jared and took him prisoner. As they were about to kill him, he pleaded for his life. It was spared, but he seemed incapable of gratitude. He greatly regretted the loss of his kingdom, for he

was very ambitious. He had a daughter equally ambitious and unprincipled. Seeing the sorrows of her father, she devised a plan to reinstate him on the throne. She asked him if he had not read the record which the "fathers had brought across the great deep," which related how men of old, by their secret combinations, had obtained kingdoms and great glory. She probably referred to some antediluvian record which had come down through the ark, and been brought by the Jaredite colony from the Tower of Babel. She advised her father to send for one Akish, before whom she proposed to dance, and whom, being fair, she hoped to please. Should she succeed, and he wish her for a wife, she advised her father to consent, on the condition that Akish should bring him the head of his father, Omer, the king. Akish was easily taken in the snare laid for him by this intriguing woman, and asked Jared for his daughter. She was offered him on the condition she had stipulated. To accomplish his purpose, Akish gathered his relations to the house of Jared, and induced them to swear to be faithful in carrying out his orders. He administered to them the oaths which were given in former times to those who sought power. The daughter of Jared was the principal actor in these wicked schemes, and Akish, so far, only the pliant tool of herself and father.

This is the first account we have of a secret organization of this kind among the Jaredites, and it took place about 250 years after the exodus from the Tower. Ever after, with the exception of the first 550 years of Nephite history, these secret combinations were an important factor in the history of the continent, as recorded in the Book of Mormon. It continued to be powerful at times among the Jaredites, until it became the means of their final destruction. It succeeded in overthrowing the kingdom of Omer, and the Lord warned him in a dream to depart out of the land. He and his children, who had not rebelled against him, left the land of Moran and traveled many days. In this journey they passed by the hill Shim, to the land of Cumorah, where, first the Jaredites and afterwards the Nephites were destroyed, thence east to a place by the sea shore, called Ablom. Here Omer pitched his tents with all his household except Jared and his family. The fact that Omer in his flight northward passed by the hill Shim, of Nephite history, (see Book of Mormon page 496) is strong evidence that the land of Moran was immediately north of the isthmus of Darien. The distance traveled by Omer would depend on the course he journeyed, but was probably about 4,000 miles. The land of Cumorah lay on the south of the present lake Ontario, and was a part of the present State of New York. Ablom must have been somewhere on the coast of our New England States. Jared became king over the people in the South. In fulfillment of the covenant of wickedness, his daughter became the wife of Akish. It would seem that there was no crime which this Akish was not capable of committing to gratify his lust for power. He now sought the life of his father-in-law, and applied to his secret combination to accomplish his death. They obtained his head as he sat on his throne giving audience to the people. Akish succeeded him. He afterwards became jealous of one of his sons, and starved him to death in prison.

Another son of Akish, by the name of Nimrah, was angry with his father for what he had done to his brother, and collected together a few men and went and lived with Omer. The people, being as desirous of gain as Akish was of power, other sons of Akish gained over to themselves a large part of the people, by bribery; and a war commenced between Akish and his sons, which continued many years, and until all the

people were destroyed, except thirty souls and those who had fled with Omer. Thus began to be fulfilled what the Lord had declared to the brother of Jared, that the wicked should be swept off the land. As some 275 years of Jaredite history had passed away, it is probable that several millions of people perished in this war of Akish and his sons.

Travels in India.

BY WILLIAM FOTHERINGHAM.

(Continued.)

IN the hall of audience is a raised floor, on which was to be seen the skeleton of the far-famed peacock's throne, which, in the days of the glory of the Mogul dynasty, dazzled the world. This throne cost six millions of pounds, sterling, and was made entirely of gold and jewels.

I will here inform my readers how and when it was shorn of its costly adornments.

In 1739, Mohammed Shah was emperor of India, and Delhi was the imperial seat. During his reign, Nadir Shah, the son of a shepherd of Khrosan, through his prowess, usurped the government of Persia. The chief Afghans, feeling revengeful for the loss of Persia, made war upon its eastern borders. This Khrosan freebooter, with his intrepid followers, drove them back, following them into Kabul, where he gave them a severe chastisement. After this, it was his intention to return to Persia. However, he dispatched a messenger, with an escort to hold communication with the emperor of Delhi. While proceeding on their journey, they were murdered at Jellalabad, by the inhabitants. The emperor of Delhi, through the advice of his courtiers, made no satisfaction for this outrage, having no fears of the shepherd of Khrosan. Nadir Shah marched to Jellalabad and slaughtered the people indiscriminately, after which he went to Peshawur, and then to Kabul, where he received but little resistance. He then turned his attention towards Delhi, where Mohammed Shah and his ministers were enjoying themselves, feeling secure, and thinking that Nadir would not even dare the attempt to march against the emperor of Hindoostan. However, Mohammed's troops were defeated at Karnal, four days' march from Delhi. Mohammed paid Nadir a visit in his camp, when the latter agreed to leave Hindoostan by receiving an indemnity of two crores of rupees (one crore is ten millions). This agreement was defeated by Sadut Khan, governor of Oude, who whispered in the ears of Nadir that two crores of rupees was too small a ransom for Hindoostan, and remarked that he would pay that much himself. Sadut Khan's object was truly oriental. He anticipated, by involving the emperor in trouble, and by entering to Nadir, to aspire to greatness on the ruins of his master. This caused Nadir to change his mind, and he marched to Delhi, instead of returning to Persia. The gates were opened to receive him, and the Persians conducted themselves honorably among the citizens for two days. On the second night a false rumor got out that Nadir Shah was killed. The citizens arose in confusion in the night, killed many of the Persians, and filled the city with uproar and bloodshed. In the morning, Nadir sent his troops forth in squads into the streets and avenues,

instructing them to kill men, women and children wherever the murdered bodies of Persians were to be found. The slaughter continued for six hours, during which time 800,000 Hindoos, Moguls or Afghans were slain. At the same time, the city was given up to pillage, and was set on fire in several places. A few days after this, Nadir sent a courtier to Sadut Khan, governor of Oude, for the two crores of rupees he promised; but Sadut Khan had died during the interval.

It is stated in "Mills and Wilson's History of British India" that Nadir Shah went to plundering the imperial treasury, where he found "three crores and fifty lacs in treasure; (one lac is one hundred thousand), a crore and fifty lacs in plate; thirteen crores in jewels; the celebrated peacock throne, valued at a crore; and other valuables to the amount of eleven crores," in all, thirty two millions sterling. He also appropriated the emperor's elephants, horses and equipage, and called upon the bankers and other rich men to deliver up their wealth to him; and all who were suspected of concealing it were tortured until they revealed its place of deposit. He extorted from the city a vast amount, the collection of which was enforced by such rigid measures that it caused many to commit suicide to escape the horrid treatment. Famine and pestilence followed closely after this, which heaped upon the people of Delhi, who, at that time, were very corrupt, their full share of calamities. Nadir Shah dictated terms of peace by detaching all the provinces, forming a part of the Mogul's dominions, lying west of the Indies, and adding them to his own. He then restored to Mohammed Shah his pillaged kingdom. After giving the emperor of Delhi and his ministers a little good counsel, he left Delhi for Persia, on the 4th of May, 1739, after a sojourn of thirty-seven days.

I will now return to Dervani Ann, or public hall of audience, which was after the same order of magnificence as other parts of the palace; but through neglect had become filthy, being a resort for crows and other birds. We could not help thinking of the fallen greatness, when contemplating the many scenes that had transpired in and about the palace during the ages of the past. It was in the same chamber where the triumphant Nadir Shah came in possession of the "koh-i-noor," or "mountain of light," by exchanging turbans with Mohammed Shah. This diamond was originally taken out from the Golconda mines, and weighed seven and a half ounces. It first became the hereditary property of the emperors of India. After its vicissitudes in Persia, it subsequently fell into the possession of the monarchs of Afghanistan. It was afterwards turned over to Runjut Singh, the ruler of the Punjab. When the Punjab, which means the country of five rivers, was annexed to Great Britain in 1849, this remarkable diamond was transferred to Queen Victoria, and now forms a part of her regalia.

All the streets of Delhi are truly oriental, being very narrow, except two, one of which runs from the Agra gate to the palace. It is three quarters of a mile in length and one hundred and fifty feet wide. The convenience and splendor of the street are spoiled by blocks of small buildings erected in the center. Chandni Chank, the other street, is nearly a mile in length and ninety feet wide, and runs from the palace to the Lahore gate. Both streets are adorned with raised aqueducts, built of red stone, in which the water flows for the supply of the city. This water is brought out of the river Jumna, a short distance after leaving the mountains. The canals, two in number, are large, affording water to irrigate an extensive tract of country as well as to bear up inland craft.

(To be Continued.)

HOLLAND.

BY B. H. SCHETTLER.

ANYBODY having lived in the valleys of Utah for any length of time, and especially those born and raised here, cannot help noticing with surprise the different customs and habits of the various nations of the earth, when brought in contact with them.

There are none who have better opportunities for noticing this than the Elders of Israel, when going forth to proclaim the gospel of life and salvation to the nations of the earth. As one of these, having been called on a mission to Holland, I will endeavor to give to my young readers and friends a little account of the manner of living in that country, which they will discover to be anything but enviable.

The country is low and flat, much of it being below the level of the sea. It has to be protected from the tide by means of "schleussen" (water-gates) and dams thrown up, by which means large tracts of land, formerly covered by the sea, have been made tillable, and are producing vegetables and grass, which are the principal productions of that country. In addition to these, there are many groves of fine timber, which, in many places, form beautiful parks, and furnish shade for fine roads and summer resorts. The country being low, no great depth can be dug without reaching water, which is generally obtained at from two to ten feet. This makes it necessary for all buildings to be placed upon timbers, which are fastened upon piles, previously driven into the ground to the depth of about forty feet. Even these foundations, in spite of all precautions taken, often give way in some places, so as to cause many houses to lean over on one side, and make it appear dangerous to live in them. The houses are nearly all built of brick (which in size are a little smaller than ours are, and very hard). These bricks, when laid in cement, as the foundations all are, will stand for several hundred years without being much the worse for wear.

The houses of the rich have the first floor generally about one foot below the ground level, which forms their dining room, kitchen, porter's room, hall and closets. On the next floor is the reception room and parlors, and the ordinary sitting-rooms and bed-rooms above.

The houses of the middle and poorer classes generally have a basement of from three to five feet below the ground level, the front rooms of which are used for workshops and stores, with bed-rooms at the back. In many instances the water has to be kept below the floor by means of pumps placed in the corner of a room, which members of the family work from time to time. These habitations are not very healthful or inviting to live in.

In the houses of these classes no bedsteads are ever seen. Either a lathed and plastered or a board-boxed closet forms the sleeping place, which is generally shut off from the room either by means of a curtain or door, causing ventilation to be exceedingly poor, especially so, as the Hollander, in summer as well as winter, always carefully shuts every opening which admits fresh air at night.

When one that has been used to breathing the fresh air of the mountains of Utah travels through the crowded streets of the cities of Holland, and sees the poor men, women and children emerge from these basements, over-crowded, ill-ventilated, damp and unhealthful, he cannot but feel thankful that the Saints of God, although deprived of many of the luxuries of the world, after which some of the Saints crave,

have the greatest luxury that mortals can enjoy: "Plenty of pure air, pure water, and room to move about."

There is probably no other country to be found where adulteration is practiced as much as in Holland. This is more particularly in the articles of food, which makes it apparent why the poorer classes, especially, have a sickly look, and do not attain to the strength of ordinary men and women in America, where, though they may live in poverty, their food is infinitely better than that of a poor man in Holland.

Most of the bread sold in the cities is manufactured of a mixture of about one half flour and the other half composed of white Russian clay, marble-dust and ground bones. This, with a "burgerpot," (potatoes and cabbage, mixed) make the daily food of the lower classes, while many allow themselves to indulge in a little horse meat or the offal of beef on Sunday. The sale of horse meat amounts to considerable in the cities, where all the old, worn out, decrepid animals are slaughtered. In the grocery line it would be difficult to obtain a pure article of any kind.

The universal dishonesty and ignorance of the Hollander have made him unfit for principles of purity and exaltation. As if the wet, chilly climate, and the wet, cold ground upon which he walks had imparted these same characteristics to the inhabitants, they are a slow, cold-hearted and phlegmatic people, apparently impregnable to truth, and consequently unwilling to forsake the dishonest practices of the country and accept of the gospel of life and salvation. They prefer to cling to a hypocritical piety, making much show of godliness but denying the power thereof.

The condition of the Hollanders seems to be such as to require the interference of Divine Providence to bring them unto repentance, for as they are, of the few men that have embraced the gospel since the first mission was there established, seventeen years ago, a very few indeed have kept the faith.

If any of my young readers and friends are called upon to make the acquaintance of the people in Holland, they will, like the writer, appreciate their home in the mountains of Utah, and the efficacy of the gospel, as contrasted with the flimsy fabrications of piety in Holland.

FATHERS' MISTAKES.—It is easy enough for men of great sagacity in general matters to make blunders in relation to their own children. The reasons are obvious enough. Some suppose all the necessary knowledge for this portion of life's duties comes naturally. Some leave things to settle themselves. Some are absorbed in general outside affairs, and only awake to the knowledge of a wrong bent when the twig they forgot is a tree. And with all, the children are so much a part of the parent that a difficulty of knowing himself applies to the effort to know them. It is a mistake for fathers to toil all their life that their children may escape toil all theirs. Suppose the calculation correct, and permanent idleness secured for the next generation, what evidence is there that the boys and girls will be happier and better for it? The boys will be exposed to the devices of "sharks," and the girls to fortune-hunters. Leave something for them also to do. It is a mistake to suppose that a general good education will secure success in life. No wise man accepts a general invitation to dinner; it involves no particulars. Only a particular education is of practical use. Let the boys be educated for something definite.

SING WITH JOY.

MUSIC BY J. A. R. DAY.



O, sing with joy a Savior's love,
And praise Him for the gospel plan—
He left His glorious home above
To bring salvation unto man.

O, sing again the joyful strain,
While angels bear the notes to heav'n;
All praise to Jesus' holy name,
Eternal life to man is giv'n.

HELPING PAPA AND MAMA.

Planting the corn and potatoes,
Helping to scatter the seeds,
Feeding the hens and the chickens,
Freeing the garden from weeds,
Driving the cows to the pasture,
Feeding the horse in the stall,
We little children are busy,
Sure there is work for us all,
Helping papa.

Spreading the hay in the sunshine,
Raking it up when it's dry,
Picking the apples and peaches
Down in the orchard hard by,
Picking the grapes in the vineyard,
Gathering nuts in the Fall,
We little children are busy.
Yes, there is work for us all,
Helping papa.

Sweeping, and washing the dishes,
Bringing the wood from the shed,
Ironing, sewing, and knitting,
Helping to make up the bed,
Taking good care of the baby,
Watching her lest she should fall,
We little children are busy.
Oh, there is work for us all,
Helping mama.

Work makes us cheerful and happy,
Makes us both active and strong;
Play we enjoy all the better
When we have labored so long.
Gladly we help our kind parents,
Quickly we come at their call;
Children should love to be busy,
There is much work for us all
Helping papa and mama.

CHEERFULNESS bears the same friendly regard to the mind as to the body: it banishes all anxious care and discontent; it soothes and composes the passions and keeps them in a perpetual calm.

THE answer to the Scriptural Enigma published in No. 21 is "ONE THING IS NEEDFUL." The words forming the acrostic are: OMRI (1 Kings, xvi. 23, 24), NATHAN (2 Sam. xii. 1-14), ELI (1 Sam. iii. 12, 13), TIMOTHY (2 Tim. iii. 15), HEZEKIAH (Isaiah xxxviii 1-5), ISAAC (Gen. xxvii. 33-35), NATHANIEL (John i. 48), GEHAZI (2 Kings v. 25-27), ISHBOSHETH (2 Sam. iv 5-8), SARAH (Gen. xviii. 9-12) NABAL (1 Sam. xxv. 10, 11), ELIMELECH (Ruth i. 1, 2), ESTHER (Est. vii. 3), DAVID 1 Sam. xxv. 35), FESTUS (Acts xxvi. 24), UZZIAH (2 Chron. xxvi. 16-19), LABAN (Gen. xxix. 15-20).

We have received from from J. J. C. the folloing poetical answer:

'Twas Omri, king of Israel, on a hill a city built;
'Twas Nathan, who, by parable, smote David's heart with guilt;
Eli neglected to denounce the sins of those he loved;
Timothy, in his childhood, his devotion proved;
'Twas Hezekiah by his prayers obtained a lease of life;
Isaac was the man deceived by the plotting of his wife;
Unto Nathaniel Jesus proved his knowledge, wisdom, might;
Gehazi, for a wicked lie, became a leper white;
Ishbosheth, lying on his bed, by wicked men was slain;
'Twas Sarah, hearing she should bear, could not a laugh restrain;
Nabal, out of his store of wealth, would not impart a share;
Elijah when the famine raged, was the object of God's care;
Esther importuned the king and saved her people's lives;
David for Abigail's kindness, made her one of his wives;
Festus, hearing Paul's defense, cried out that he was mad;
Uzziah seized the rights of priests and disease came very bad;
And Laban's nephew, for his daughter, served with feelings glad.

"ONE THING IS NEEDFUL," Jesus said, to Martha as she served;

"Mary hath chosen that good part," and not from duty swerved.

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